The CHRISTIAN CENTURY

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Baptists Choose Sides

An Editorial

Public Schools, Catholic Model

By Joseph Martin Dawson

Who Is the World Council?

By Stewart W. Herman

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In This Issue

STEWART W. HERMAN

writes of the nature of the coming Amsterdam Assembly from the experience of many years with the World Council of Churches at Geneva. Dr. Herman was associate secretary of the department of interchurch aid and rehabilitation, and as such traveled all over the Continent inspecting church aid programs. Pastor of the American Church in Berlin before the war, his study of the religious implications of nazism, *It's Your Souls We Want*, made a deep impression in this country and in England. His most recent book is *The Rebirth of the German Church* (Harper). Dr. Herman, a minister of the United Lutheran Church, will be at Amsterdam.

JOSEPH MARTIN DAWSON

is executive secretary of the Joint Committee on Public Relations maintained in Washington, D.C., by the Northern and Southern Baptist conventions. For many years, while serving as pastor of the First Baptist Church, Waco, Tex., he was The Christian Century's correspondent for Texas.

HOMER A. JACK

a Unitarian minister, has just concluded a term of office as president of the Unitarian Fellowship for Social Justice.

WILLMAR L. THORKELSON

sends his first news report from Geneva, where he will be correspondent for this paper as well as press and publicity secretary for the department of reconstruction and interchurch aid of the World Council of Churches. Mr. Thorkelson formerly reported news for The Century from the Twin Cities, where he was religion editor of the Minneapolis *Star Journal*.

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June 23, 1948

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Calendar of Coming Events

June 14-25. Iowa Leadership Training School, Oskaloosa.
June 14-30. School for Accepted Supply Pastors, Emory University, Georgia.
June 14-Aug 6. Union Theological Seminary Conference for Ministers and Religious Leaders, New York City.
June 15-Aug. 20. Princeton Theological Seminary Summer Language Courses, Princeton, N.J.
June 17-24. Congregational Christian Churches General Council, Oberlin, Ohio.
June 17-25. A.F.S.C. Institute of International Relations, Durham, N.H.
June 18-26. A.F.S.C. High School Institute of International Relations, Harvard, Mass.
June 19-27. A.F.S.C. Institute of International Relations, Naperville, Ill.
June 19-26. Iowa Laboratory School, Des Moines.
June 20-26. School of Missions, Boulder, Colo.
June 20-29. A.F.S.C. Institutes of International Relations, Mills College, Oakland, Calif.
June 21-25. Fourth Annual Religious Education Workshop, University of Michigan, Ann Arbor.
June 21-26. Church of the Brethren National Leadership Training School, Colorado Springs.
June 21-27. Church of the New Jerusalem in the U.S.A. General Convention, Washington, D.C.
June 22-27. 71st Annual Convention, Danish Lutheran Church, Solvang, Calif.
June 23-29. Presbyterian, U. S., Education Association, Montreat, N.C.
June 23-29. School of Missions, Winona Lake, Ind.
June 23-July 4. Christian and Missionary Alliance Conference, Winona Lake, Ind.
June 23-July 30. Winona Lake School of Theology, Winona Lake, Ind.
June 25-July 2. Northfield Missionary Conference, East Northfield, Mass.
June 25-Aug. 20. Fellowship of Southern Churchmen's Summer Work Projects for Students: Rural Health, Crossville, Tenn.; Labor-Industry, Atlanta; Interracial Conference Center Development, Asheville, N.C.
June 26-July 3. A.F.S.C. High School Institute of International Relations, Camp Carondowanna, Pittsburgh.
June 28-July 1. National Lutheran Council Upper Mississippi Valley Rural Church Institute, Moorhead, Minn.
June 28-July 2. Pennsylvania School of Alcohol Studies, Juniata College, Huntingdon.
June 28-July 6. A.F.S.C. High School Institute of International Relations, Parnell School, Whittier, Calif.
June 28-July 16. Westminster Theological Seminary Annual School for Town and Country Ministers, Westminster, Md.
June 30-July 5. Presbyterian, U.S., Young Adult Conference, Montreat, N.C.
July 1-5. Presbyterian, U.S., Religious Education Directors' Conference, Montreat, N.C.
July 1-31. F.O.R. and C.O.R.E. Interracial Workshops, Los Angeles, Washington, D.C.
July 1-Aug. 8. Lambeth Conference, London.
July 2-11. A.F.S.C. Institute of International Relations, Whittier, Calif.
Aug. 22-Sept. 4. World Council of Churches First General Assembly, Amsterdam.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

As We Go To Press —

Prussianization of America Begins

THE Senate's 78-10 vote for peacetime conscription was unnecessary, unwise and uncalled for. Imposition of the draft had been opposed by educators, who know how ruinously it would handicap their essential function in the democratic process; by union members, who realize that involuntary servitude in the armed services is the first step to forced labor; and by religious leaders, who understand what a two-year subjection to military life will do to the moral and spiritual life of young men 19 to 25 years old. But the proposal was whooped through the Senate. When the shouting died, nobody could recall a single piece of testimony which had proved that a clear and present danger justified the Prussianization of America. The vote crowned with victory a 28 year campaign by the American Legion for conscription. The one remaining element of hope that the country can yet be saved from domination by our military caste is found in the fact that this is "temporary" legislation. It was enacted for two years. Work must immediately begin to insure that at the end of that time Congress will refuse to extend this instrument of tyranny, this device of endless war and oppression.

Bargain in Bombers?

THE army air corps has just received the first $1.3 billion of the money appropriated by Congress for new planes. It celebrated this event by announcing that the new B-52 bomber will soon cost only $1 million each. As soon as mass production gets under way, it says, the present $2 million cost will be halved. So we are to receive a bargain in bombers! Let's do a little figuring. We have lately been trying without success to find a house. Houses ought to cost not over $10,000, especially if the same wizardry of mass production were applied to their construction. A bargain-priced bomber costs 100 houses--enough to provide decent accommodations for 500 persons. The $1.3 billion which the army has collected as a first installment would build 130,000 houses in which 650,000 people might live. A bargain? Tell that to 650,000 homeless people, counting bombers in the sky.

Amsterdam Called Anglican Imperialism

NOT too much attention need be given to the outburst of the Rumanian government against the ecumenical movement among non-Roman churches. But the fact that attacks of this kind can be launched with the evident belief that they will affect public opinion in some quarters makes it wise not to ignore them entirely. In connection with the election of a new patriarch for the Rumanian Church, who is evidently determined to get along well with the Communists now in control, the minister of cults, Stanciu Stoian, loosed a blast against the ecumenical movement as "Anglican imperialism," which by giving top posts to the Church of England was really intended to forward the political interests of Britain. The Roman Church, likewise, was accused of imperialism. Such charges against the Anglican influence at Amsterdam are nonsense. But nonsense can be dangerous if widely believed. This, also, is something for Amsterdam to bear in mind.

Pope Calls for Social Justice

POPE PIUS XII is always at his best when discussing the rights of labor and of the poor to social justice. He struck that note again in his annual address on the feast of St. Eugene, his name day. "It is not a question today of merely distributing the products of social economy more equitably," said the pontiff, "but every social reform is strictly bound up with a prudent organization of production...for it is clear that there can never be sufficient distribution where there is not sufficient production. Yet unlimited production is of no benefit if attained as a result of unbridled competition and of an unprincipled expenditure of wealth, or by oppression and despotic exploitation of labor and the needs of individuals on the part of the state."

Rome to Observe Amsterdam

AN official Vatican observer and "a few priests" will attend the first assembly of the World Council of Churches, according to an announcement made in Rome and reported by Religious News Service. The Congregation of the Holy Office prefaced the Vatican announcement by saying again that neither Catholic clergymen nor laymen may participate in "mixed" assemblies in which matters of faith are discussed. An official explained that this statement did not forbid Catholic participation in religious discussions "in smaller circles." This seems to narrow the question down to the size of the circle, which was left undefined. One "abuse" which was outlawed,

however, was specific. In one instance, said the Vatican spokesman, the same Catholic church had been used for a Catholic mass, a Protestant "service," presumably an observance of the Lord's Supper, and an Eastern Orthodox "liturgy," which term often is used by that church to designate holy communion. That must not happen again. So the Vatican has insured that its action in sending an observer will not be misunderstood. There was no danger that Protestants might be misled, but there might have been some peril that Catholics would go astray. Now that that is taken care of, the Congregation of the Holy Office may rest assured that its emissary will be treated with the utmost courtesy and will be included, as far as the limitations imposed by his church permit, in the prophetic Christian fellowship of the first World Assembly of Churches.

Unconditional Surrender in Greece

LAST week the Greek government turned down an offer made by communist guerrillas to negotiate peace terms for ending the civil war in that country. Only unconditional surrender would be accepted, it stated. Since the Greek government has recently executed hundreds of rebels, its demand for unconditional surrender amounts to a request that insurrectos hand themselves over to firing squads. That being its policy, the war will go on until the last rebel is killed. The Greek government is getting its funds, supplies and advice from the American military mission in Athens. Hence there can be no doubt that its decision in this matter was dictated in Washington. Evidently we have learned nothing from the situation in which the policy of unconditional surrender left central Europe.

Enlightening an Emperor

RUMORS that the emperor of Japan has cast his lot with one or another Christian group may be discounted, according to reliable information from persons who are in position to know the facts. In accordance with custom of long standing, the Japanese ruler occasionally hears lectures from leading scholars on important matters with which he is concerned. Since the war some of these lectures have included topics connected with Christian faith, in both its Protestant and its Roman Catholic aspects. Hirohito also recently received Dr. Vaughan Dabney, dean of Andover-Newton Theological Seminary, and Cardinal Spellman of New York. Two Japanese Protestants lately were appointed to the important posts of minister to the imperial household and grand chamberlain, both of which are close to the ruling family. Mrs. Takami Uemura of the United Church of Christ in Japan, who was in the U.S. last year, is regularly giving Bible and English-language lessons to the empress and the princesses. Elizabeth Gray Vining, an American Quaker, is also tutoring the emperor's children. These are facts, but rumors concerning the meaning of the facts had better be taken with a grain of salt.

CCF Gains in Ontario

FAIR warning of changes that may impend in Canadian politics is served by the result of Ontario's special election. The Progressive Conservative majority in the provincial legislature called the election to strengthen its position. To its dismay, its 66 seats in the legislature were cut down to 53 and the Canadian Commonwealth Federation increased its membership in the house from 8 to 22. This makes this socialist party the official opposition, in which function it supplants the Liberal party. CCF made its biggest gains in and around "Tory Toronto," where it won 13 of 17 contests. The election was a blow to Premier Drew, who lost his own "riding" to William Temple of the CCF. He probably lost also his chance to gain national leadership of his party. Three aspects of the election bear reflection. Campaign charges of "communism" against the CCF backfired. Liberal party prospects are thrown into eclipse. Drew's refusal to grant a plebiscite on liquor contributed to his party's defeat. Mr. Temple is a teetotaler and the secretary of a local temperance society.

We Commute to Toronto

EVERY week an editor of The Christian Century travels to Toronto and back to Chicago. The typographers' strike is still on. We have said little about it recently, because the struggle has settled down to a contest of endurance. Settlements have been reached between the ITU and the employers in New York, Detroit and other printing centers. In some cases agreements have not been perfected, but work continues. As this is being written, another flurry of activity in negotiations is under way in Chicago, but what this portends we cannot know and experience has taught us not to try to guess. We are glad to be able to publish at all, even under conditions which add immensely to our labor and substantially to our costs.

The
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Undenominational

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EDITORIAL

Church Help Is Still Needed for D. P.'s

CONGRESS has at long last opened the doors of the United States to some of Europe's displaced persons. The legislation is a full two years overdue, and it contains some niggling provisos that might better have been left out. But it has been passed, and its passage represents a heartening triumph by the good will and humanitarian instincts of the American people. It was the average American's desire to see the world's helpless and friendless get a break that finally induced Congress to open the doors after all sorts of pressure groups had tried to keep them shut. The American churches deserve much of the credit for stirring popular concern over the fate of these victims of the war. They provided the principal drive behind the Stratton bill, and later behind the other bills that superseded it. But their responsibility has not ended with the enactment of the legislation. Now they have two duties. The first is to aid in surveying the places in which the D.P. immigrants can find a welcoming home and work. They are already starting to do that. The second is to see to it that the permissive legislation which Congress has enacted to bring in the D.P.'s is fully used. America's desire to do a decent humanitarian act, however belatedly, must not be sabotaged by unnecessary red tape in the state department regulations or by unfriendly administration by consuls and consular agents in Europe. Here is something for the churches to watch.

Set Date to Form National Council

THE MEN who have been directing work for the merger of eight Protestant interchurch agencies have announced that the convention at which the union is to be completed will be held not later than the spring of 1950. Twelve denominations, including most of the larger ones, have approved the integration of these agencies into one body. This is to be named the National Council of the Churches of Christ in the United States of America. It is intended to include the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the United Stewardship Council, the Missionary Education Movement, the National Protestant Council for Higher Education, and the United Council of Church Women. Chairman of the group which is working toward the merger is Dr. Luther A. Weigle, dean of the Yale Divinity School. Recently it chose Dr. Earl F. Adams, the able director of the Protestant Council of New York City, to be its full-time executive secretary. Announcement of the date for the completion of its labors is an encouraging development. It should spur the denominations which have been slow in attending to this important piece of church business to decide soon concerning their own participation. Several years have already been consumed in the negotiations. But the time has not been lost because it has compelled the churches to consider anew the whole question of their relations with each other. That such consideration has produced a general demand for further integration of effort is all to the good.

Be Considerate, But Not Weak

AN OFFICIAL REPORT of the April "briefing conference" in New York city for delegates to the Amsterdam Assembly comes from the New York office of the World Council of Churches. One item in it is stress upon "the need for sympathy and restraint on the part of American delegates in dealing with their fellow European churchmen whose concepts of 'democracy' and 'freedom' sometimes differ substantially from those of Americans." In the broad and generous sense in which it was undoubtedly meant, this is sound advice. It needs, however, to be coupled with a reminder that courtesy and Christian forbearance do not imply timidity. America has a testimony to give in regard to religious liberty that the European

churches need as much as the European economy needs American money. Neither should be forced upon unwilling recipients, but both should be offered. In religion as in politics, many things are given the names of "democracy" and "freedom" which do not deserve them. If the American idea of a completely free church is presented merely as a national idiosyncrasy to which no one outside the United States can be expected to pay any attention, then no attention will be paid to it. The European churches have no such inhibitions in regard to the defense of their systems. Here, for example, fresh from the mimeograph, is a statement of the doctrine of the church "according to the view of the Church of Sweden," newly issued by the Swedish Faith and Order committee. It includes an extended argument for the maintenance of a single established church—"a national church in close allegiance with the state." All this is stated courteously as well as positively. American delegates need not be discourteous if, with an equally certain sound, they declare what has been learned in this country, from Scripture and experience, about a free church in a free society.

A Failure Admitted In Germany

AMERICANS and Germans alike felt a sense of relief the other day when the Laenderrat held its last meeting at Stuttgart. The Laenderrat was an elected assembly, chosen by popular suffrage in the four states which make up the American zone. It was supposed to start the Germany snatched from Hitler totalitarianism along the road to democratic institutions. Deputies in the Laenderrat were expected to work out a coordinated policy for all that part of western Germany occupied by American forces. But the body became a worse than useless gathering, in which even debate was not free. So the Laenderrat is no more, and by abolishing it the American military government has acknowledged one serious failure in its efforts to rehabilitate Germany as a democratic state. More important than the admission of failure, perhaps, is the evidence which the disappearance of the Laenderrat gives as to the fundamental change which has come over the American authorities concerning the future nature of Germany's government. The Laenderrat was to point the way toward the sort of German government we said we wanted at the time of the surrender—a federal government, something like our own, with most of the power in the separate states, and the central government given only the limited powers delegated to it by the states. This, we said at that time, would protect Germany and the world from any more trouble launched by a centralized autocracy. Now we have swung all the way to the other side, and are preparing to set up a tightly centralized government for all western Germany in Frankfurt. The Germans, even in our own zone, don't like that prospect, as the voters in Bavaria showed in the recent election when they deserted the American-blessed Christian School Union party in droves. But that, we are now declaring, is the cure for Germany's political ills. We acknowledge that we were wrong before, when we set up the Laenderrat. Could we be wrong again?

Japan to Remain an American Colony?

MONTHS AGO our government proposed that the powers get together to write a treaty of peace with Japan. Nothing came of this because Washington insisted that treaty-making procedure be based on majority vote, while Moscow demanded that decisions be reached by the "rule of unanimity." Meanwhile the occupation continues under what amounts to direct and exclusive American control. How long is this state of affairs to go on? Are we to maintain an army of occupation in Japan indefinitely, even though General MacArthur said some time back that it is no longer needed? The misguided attempt of the House appropriations committee to cut off all funds for Japanese economic rehabilitation indicates that sooner or later the taxpayers of this country will answer No. What then shall we do? We have abolished Japan's army and sunk her navy, and have given to Russia and China as reparations most of her industrial equipment. Unless we restore to the Japanese at least the minimum essentials for survival, we cannot even write our own treaty of peace. There is no evidence to suggest that such a change of policy is contemplated. On the contrary, the recent construction of a large airfield on the main island indicates that Washington is proceeding on the assumption that we are there to stay. By whose authority? The United Nations has not been informed. Congress has not been consulted. Our people have not given their consent. But Japan is being treated as though it were already an American colony, conquered by military force and occupied by a kind of creeping imperialism. This trend must not be allowed to continue. The whole matter of Japan's future should be brought out into the open and debated on its merits. For commitments are being made which involve the welfare not only of the Japanese but also of the American people.

Latest Declaration of the Catholic Position on Religious Freedom

THE OFFICIAL ORGAN of the Society of Jesus in Rome is *La Civilita Cattolica*. The April issue contained an article by Father F. Cavalli, S.J., on "The Conditions of the Protestants in Spain." This article, in dealing with the numerous protests against limitations on the liberty of Spanish Protestants, again lays down the Roman Catholic position on the issue of religious freedom everywhere. The position has been stated before, in this country notably by Ryan and Boland in their *Catholic Principles of Politics*. But this latest utterance from such a fountainhead of authoritative Catholic teaching deserves

more than passing notice. Here is what the Jesuit organ has to say:

> The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, makes the complete application of this principle impossible, then the [Catholic] church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the *de jure* toleration of other forms of worship. In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs. Hence arises the great scandal among Protestants, who tax the Catholics with refusing to others freedom and even *de jure* toleration, in all places where they are in the majority, while they lay claim to it as a right when they are in a minority. . . . We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim, theroretically and practically, that error can have the same rights as truth, especially where the supreme duties and interest of man are at stake. The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice.

The date: 1948. The authority: the Society of Jesus. The source: Rome.

Baptists Choose Sides

DEVELOPMENTS in the Northern and Southern Baptist conventions indicate that these two branches of this denominational family have chosen to move in opposite directions. The great southern branch has elected to launch out on a course of denominational aggression which is an open invitation to what Toynbee calls a "time of troubles," and, if it persists, to its own disintegration. The northern branch has laid down a policy of cooperation which has already demonstrated that it can unify the denomination and lift it to a position of expanding Christian influence. The southern churches are moving from unity to anarchy; the northern, from disunion to integration.

The 1948 conventions of the two bodies took place within a few days of each other at the end of May. The southern meeting brought nearly 10,000 persons to Memphis from 25,000 churches with 6,000,000 members. The people who come to these denominational gatherings are designated as "messengers." The name implies that it is their duty to carry back from the convention whatever of inspiration and knowledge they can glean in its sessions. But they also vote to adopt budgets and to accept reports of convention boards and agencies, thus conferring on the convention an unacknowledged authority as the central agency of the churches. They also determine policy, as they did when they sanctioned, against the advice of their wisest leaders, an invasion by Southern Baptist boards of territory outside what have hitherto been considered the boundaries of the southern convention.

So these messengers are in fact delegates, although the term is anathema to them. When occasion warrants, they function as *representatives* of their local churches to determine policy for all the churches through the Southern Baptist Convention. But there is nothing in their conception of the church which justifies or regularizes such action. Their doctrine of the complete autonomy of the local church leaves no room for such behavior. Necessity imposed on them by common aims, interests and history requires them to act corporately, as a church. This they try to do in a mass convention, in which democratic discussion is impossible. They are responsible, but nothing in their conception of the church equips them to grapple with this fact. So the line of responsibility is blurred almost to the point of unrecognizability in a mass assembly which at one moment acts blindly in behalf of the larger church and the next assures itself that it can do nothing of the kind. Meanwhile the boards and agencies of the church go their own ways, following policies which are sometimes dictated by nothing more than the exigencies of maintaining and extending their own power.

Since this situation prevails with reference to the agencies of the Southern Baptist Convention, it necessarily prevails to an even greater degree in determining the relations between Southern Baptists and other denominations. Their status and obligations as members of the body of Christ are beyond the capacity of Southern Baptists to understand because they refuse to face the facts concerning their own deeds. So it is characteristic of the region where this church is dominant that its ministers and members give little or no support to local or state councils of churches. The new president of the convention, Dr. Robert G. Lee, has nothing to do with the Memphis council of churches, although his congregation of over 7,000 members is probably the most powerful in the city. Throughout the south the conciliar movement among Protestant bodies languishes because the one church which could make it a force for good professes to believe that it is of the devil and gives credence to all manner of evil reports concerning it.

The only formula for united Christian action widely recognized by this denomination is that all Christians should become Southern Baptists. The Roman Catholic Church holds a similar view and behaves in the same manner. Southern Baptists condemn the Roman Church for its spiritual isolationism and its ecclesiastical imperialism, but they isolate themselves and conduct themselves toward other Christians in

an identical way. No other interpretation can be placed on the action of the Memphis meeting in shouting down a proposal which would have taken the first hesitating step toward comity with the Northern Baptist churches and in voting to invade territory which has hitherto lain outside its boundaries. In consequence, the Home Missions Board of the Southern Convention has extended its activities to California, Illinois and other areas in which the northern church has long worked, and is now entering Kansas, Oregon and Alaska.

Most Southern Baptists look on this aggression as a commendable sign of greater evangelistic zeal than is possessed by other churches. Only a minority see it as a steep place down which they are rushing into a sea of troubles. Some leaders talk of "the miracle of Southern Baptist unity," but others know that underneath the surface appearance of unanimity presented by a controlled and undemocratic convention there is serious and growing disaffection. Large numbers of Southern Baptists are disturbed by the fact that at present all avenues to peaceful, democratic change seem to be blocked. They are dismayed by the similarity in this respect also between their own church and the Roman Catholic, yet they confess that among themselves, as in the Roman communion, the only way in which dissenters can bring about change is through backdoor methods of personal influence, backstairs intrigue at conventions, "deals" between persons in power, and currying the favor of officeholders and patronage dispensers.

Southern Baptists alone, this minority recognizes, cannot win America, much less the world, to Christ. They need the help of other Christians, even in the south. Since the present policies of those who control the denomination refuse to recognize this truth concerning the church and the world in which it must carry out its mission, and since the ordinary channels of democratic reform are closed in the convention, these concerned members of the denomination are seriously considering what other action is open to them. Some say that the state conventions must act, if necessary in defiance of the larger body. Others hold that this is impracticable, and that individual congregations must take matters into their own hands by reasserting the sacred dogma of the autonomy of the local church in the interest of the larger good of the Kingdom of God. A considerable number of ministers have given up the task as hopeless and have taken churches in the north, and these include many younger men whom the south can ill afford to lose. All these things may be taken together as straws in the wind which is blowing up trouble in the southern church.

The situation in the Northern Baptist Convention shines in contrast, primarily because that denomination has made the decision which the southern church has so far refused to confront. While it respects the autonomy of the local congregation, the northern body no longer attempts to invest it with a monopoly status in the church. It recognizes that local congregations have great interests in common, which they are competent as members of the body of Christ to delegate to representatives, who meet together in convention to further them. It has taken the sound position that churches which refuse to cooperate in democratically decided programs of work have no right to veto what the cooperative majority shall do. This decision, reached at Grand Rapids two years ago, marked a turning point in Northern Baptist life. The great progress which the denomination has made since that time, signalized by the recent meeting in Milwaukee, confirms the rightness of its new course.

This decision, it should be noted, was primarily an affirmation concerning the nature of the church. While it was cast in the practical terms of democratic procedure, it was essentially a declaration that the churches in their relations with each other would display the same characteristics of Christian life that the local congregation expects of its individual members in their relations with each other. Being Protestant Christians, Northern Baptists hold tenaciously to the priesthood of all believers, but recognize that no congregational life would be possible if this conviction were pressed to the point where one member denies to others the right he affirms for himself. So in the corporate life of the churches, they expect and now require that all behave as members of the body of Christ. And since this principle, once affirmed, finds no logical or practical and certainly no Christian stopping place at denominational boundary lines, they recognize other free denominations as members of this body and gladly work with them in the Federal Council and the World Council of Churches.

Nothing said here should be taken to imply the slightest question concerning the quality of Christian devotion in the southern church as well as in the northern. Nor is it intended to suggest that this is a sectional question, or to minimize the great contribution that all Baptists have to make to the enrichment of our common Protestant life. On the central question of religious liberty, to mention no other, the Baptist witness is one which free Christianity must always make its own. But the liberty that is in Christ is too vast and too powerful a force to be claimed as the exclusive possession of any one Christian, any one congregation, any one denomination. It belongs to the whole body of Christ. Anyone who attempts to monopolize it will discover that he is in for trouble. But those who recognize it for what it is will find it the power of God which leads to salvation and to Christian fellowship in the bond of peace.

Death

THIS, then, is all – the quiet, final blooming
From Seed grown long ago in Galilee?
Complete cessation of small mortal living,
Allowing greater immortality
Full flower? This is all – fair flowering,
Fair watched, but fairer yet the bloom to be.

MARGARET EVELYN SINGLETON.

Who Is the World Council?

By Stewart W. Herman

IN MANY QUARTERS great things are expected from the first General Assembly of the World Council of Churches. The attention already focused upon the Amsterdam conference, which is to convene in August, underscores the yearning of many Americans who crave for miracles of Christian thought and action. They pray above all for a genuine manifestation of spiritual solidarity which may serve to turn the adverse tide of human events.

Helping God to Help

Even the delegates who are going to Amsterdam, if asked to describe their feelings, might not hesitate to compare themselves with ships sailing forth in ballast in the hope of returning full. The World Council already enjoys a notable measure of well deserved prestige. The churches have come to lean heavily upon it, whether for material aid or moral support, or as a tangible piece of evidence that there is Christian good will amid the welter of ecclesiastical divisions.

But *who* is the World Council of Churches? Whence will the sanguine delegates fetch their cargo? From some hidden hoard stored up in the Geneva secretariat? From the other delegates? From themselves? The answer is obvious and it implies that if something is to be brought back something more than ballast must be taken over. It would be unpardonably remiss of us not to pray that Almighty God may add his special contribution to the Amsterdam meeting, but there is some good theology in the adage, "God helps those who help themselves." Part of the postwar confession of the German church was that it had not witnessed courageously enough. Where lies th witness of the World Council today?

The Council's Responsibility

A few years ago W. A. Visser 't Hooft wrote a thought-provoking book entitled *The Wretchedness and Greatness of the Church*. His article in last summer's issue of *Christendom* on the weakness of united Christian witness might have been called, "The Wretchedness and Greatness of the World Council of Churches." From his vantage point as full-time general secretary of the World Council, Dr. Visser 't Hooft realizes as well as anybody the difficulties of achieving a common Christian viewpoint on controversial questions, to say nothing of finding a satisfactory way of expressing it except in services of worship. (Churchmen at international meetings on international issues are not entirely unlike secular statesmen.) But his position also brings acutely to his consciousness the tremendous urgency of giving effective expression to the community of conviction which sincere membership in the World Council implies. The distraught churches around him plead for it.

In the spring 1948 issue of *Christendom*, S. M. Cavert agrees that the World Council must be able to speak out regarding today's critical international problems, and he argues that the absence of specific delegation of authority from the constituent churches does not mean that the council must be mute. Even though the World Council may not be formally authorized to assume a "prophetic" tone, says Dr. Cavert, it should certainly consider itself a "representative" voice which "gathers up a wide and true consensus of Christian judgment." (This presumably is the Federal Council's formula.) For example, he remarks, this could happen if large numbers of Christians agree on crucial issues at Amsterdam. He sums up his point of view by saying, "The statements of the council might well be thought of more as messages addressed *to* the churches by thoughtful leaders than as messages *by* the churches to the world."

Quinquennial Pronouncements Will Not Do

There will be little disagreement with Dr. Cavert's declarations concerning the necessity and value of this sort of vocal expression, but many churchmen—especially in Europe—will not be content with what they would describe as pursing your lips to blow out a forest fire. They may ask whether his idea will not be interpreted by the supercautious to mean that the General Assembly, which meets only every five years, should reserve to itself the consideration of any and all statements on major current problems. If so, the resultant pronouncements will be nothing more than tardy epilogues spoken over the dying embers of burning issues. I am sure Dr. Cavert would not advocate hobbling the World Council firmly to the General Assembly's quinquennial meetings.

His observations are in line with the "pronouncement on pronouncements" which is on the minutes of the meeting of the Provisional Committee at Buck Hill Falls last spring. According to this statement, either the General Assembly or the Central Committee may speak out their mind on given issues, with the understanding that they have no constitutional authority over member churches. Committees or agencies of the World Council may likewise express themselves on matters relating to their particular fields, but only with the approval of the general secretary, and then only in their subordinate capacity; that is, not in the name of the World Council. There is also provision for emergency action by the chairman of the administrative committee, on condition that such action does not contravene the established policy of the council.

It must be conceded that, from a constitutional point of view, the Provisional Committee has been quite generous in the matter of delegating authority and making room for action. But that does not absolve

the World Council itself of its great responsibility.

In another resolution on function formulated at Buck Hill Falls it was declared that the World Council "considers itself responsible to Jesus Christ [i.e., as well as to its constituent members] to seek to know the will of God upon important issues . . . and to call upon churches, governments or men in general, as the situation may require, to deal with a given historical issue." That is strong medicine, provided the World Council can live up to it. If the 450 delegates to Amsterdam do not measure up to their opportunity, the World Council will have failed.

A 'Message' for the World?

The question of adequate World Council witness is still unanswered. A war of words will no doubt rage around this ticklish issue when the conference assembles and tries to decide whether it has a "message" for the world. Delegates will come armed with determination, or perhaps with instructions, to obtain clear-cut Christian statements on national and international problems—boundary disputes, minority questions, Palestine, Communism, and so on. Others will arrive with equally urgent instructions to forestall any proclamations that might conceivably endanger themselves or others. There are churchmen who sincerely doubt the effectiveness of any public pronouncements; there are others who believe that wonderful things might happen if the whole organ of the churches thundered in full diapason.

It would be interesting to examine the national frames out of which these various schools of thought emerge, but we must not let ourselves be sidetracked. It would of course be ideal if the World Council could speak and act "as one man." The fact is however that it is composed of many men with many minds. Yet the World Council exists, and its very existence constitutes a profound witness. Men of many nations place more hope in it than in the United Nations. But I repeat my question: *Who* is the World Council?

Sound and Substance

Regardless of the constitutional provision which places final authority in the General Assembly, the witness of the World Council will not be successful if it is confined to a two-week period every five years. And it will not be much more successful if it is caught in the narrower mesh of the Central Committee's yearly meeting. To begin with, the very name of the organization carries an insistent witness which not even the General Assembly can entirely control, and up until now it has been prophetic.

As soon as a movement is baptized with an imposing name which interprets the desires of many people there is danger that virtues will be attributed to it which it does not possess. Names have hypnotic influence. The League of Nations is a sad example of the human tendency to accept sound for substance. To Russia goes the dubious credit for preserving the United Nations from slipping too easily toward a similar fate. It is not unthinkable that the very existence of the World Council of Churches may tend to retard our efforts to achieve a unity of spirit and action. That will happen if the "who" behind the World Council degenerates into a golden calf.

The threat is by no means empty. Language can play an insidious role in our ecumenical thinking. For example, in areas of Europe where German is the "theological language" the official title "Oekumenischer Rat der Kirchen" (literally, "Ecumenical Council of Churches") is almost unknown, but what Americans know as the World Council is generally called "Die Oekumene," which is a much higher and wider word connoting all Christendom. But for all practical purposes this "Christendom" is unconsciously localized in Geneva at World Council headquarters. Thus the "who" behind the World Council tends to become the general secretariat.

The Power of Personalities

Institutions are unquestionably the lengthening shadows of individual men and women. They take their form and color from a few strong personalities. That fact is confirmed in the comparatively short history of the modern ecumenical movement as it developed into the World Council. During his short tenure of office as president, Archbishop Temple often seemed to personify the authority of the World Council because he expressed so vividly the spirit of the men who pioneered the organization. The five presidents who temporarily occupy his place have not enjoyed the same authority because, for one reason, they are five. Meanwhile Dr. Visser 't Hooft, owing to his unusual gifts and strategic position, possesses an authoritative voice and his judgments are very often decisive. In fact, every member of the World Council staff enjoys a magnified degree of prestige and authority *ex officio*.

Is the staff then the "who" in the World Council? There is some danger that it may become so. I say "danger" because if the World Council were to become nothing more than a small group of specialized secretaries it would inevitably lose its broad basis of support in the member churches. The general secretary recognizes this danger and is extremely allergic to any suggestion, however well meant, that Geneva should deliberately try to rival Rome as the seat of a Protestant and Orthodox "Vatican."

A Rendezvous with Revelation?

During the war the Geneva headquarters—or the World Council of Churches, if you prefer—consisted of only a few staff officers occupying a small house at the end of a trolley line on the edge of the city. Of course it had hundreds of interested and active friends in dozens of countries, but—and this is the significant point—these friends thought of the secretariat as the "Oekumene," instead of thinking of themselves as the truly integral and essential symbol of the Body of Christ.

Naturally, there must be a "representative" voice speaking for the ecumenical movement. It should be a "prophetic" voice too, or the movement will cease to move. The General Assembly ought to speak

But it cannot speak pertinently if its delegates do not clearly envisage the things that need to be done. True authority resides in what is said, not in who says it. It will do no good to journey to Amsterdam in the fond hope of keeping rendezvous with a revelation of ecumenicity that will appear as soon as the 450 delegates bow their heads in prayer. The men from the Geneva, London and New York headquarters will bring much to Holland, but they cannot bring the interest and cooperation of the churches. They alone cannot bring authority.

These ecumenical secretaries, in fact, must have something to carry home. The increasing number of departments and commissions working under the aegis of the World Council has contributed enormously to the council's confidence, authority and prestige. If their work is found good, they must receive from the General Assembly full responsibility for continuing it, or there is no use going on. Such an agency, for instance, as the Commission on International Affairs (sponsored jointly by the World Council and the International Missionary Council) needs solid backing if it is to accomplish its important task. Otherwise its frail "authority" would be discounted as resting only on a director and his stenographer in London plus an associate director and a precarious staff of three in New York. Are they the "who" of the World Council in the whole field of international affairs? Or is the church behind them?

There are many churches which desperately need the support of a World Council of Churches, but they do not need it more desperately than the World Council needs the full support of all its constituent churches. The World Council *is* the churches.

Public Schools, Catholic Model

By Joseph Martin Dawson

WHAT HAPPENS to the public schools of a state when the Roman Catholic Church gains power? New Mexico offers an instructive answer to that question. The church does not have complete control there, but it has managed to gain access to the public treasury and is profiting to the tune of hundreds of thousands of dollars a year. Although the laws of New Mexico maintain the principle of separation of church and state in school affairs, they have been and are being circumvented and overridden. A campaign is under way further to break down and weaken the legal defenses of the public schools. In some communities the free public school has succumbed completely to sectarian domination, as I have learned through personal investigation on the spot.

My first concern was with the state school laws. New Mexico, like most states in the union, has properly sought to protect its public schools from sectarian domination. Article XII, section 9, of the New Mexico constitution provides that "no religious test shall ever be required as a condition of admission into the public schools or any educational institution of this state, either as a teacher or student, and no teacher or student of such school or institution shall ever be required to attend or participate in any religious service whatsoever."

I

Thus the constitution. What has the legislature done to make it effective? Section 55-1102 of the New Mexico Statutes, 1941 Compilation, provides the answer. It says: "No teacher shall use any sectarian or denominational books in the schools or teach sectarian doctrine in the schools, and any teacher violating the provisions of this section shall be immediately discharged, his certificate to teach school revoked, and be forever barred from receiving any school moneys and employment in the public schools in the state. Provided, that this section shall not be construed to interfere with the use of school buildings for other purposes authorized by the county board after school hours."

That is the law. It was confirmed as recently as 1947, when the state legislature voted against a proposal to permit religious instruction in the public schools by religious groups. Though strongly backed by Roman Catholics, this measure was defeated in the house of representatives by a Protestant majority.

So the law is clear. But it is being violated. The *Baptist New Mexican*, in its issue of December 4, 1947, pointed out that "controlled state executives, popularly elected, and religiously biased county administrators are too weak and servile to stand forthrightly against violations of the law. . . . Many of our people have been sufficiently exercised over this to call protest meetings. Perhaps all such meetings have served as a restraint against greater excesses of abuse, even if full relief has not been gained. Catholic churchmen are always present in such meetings, smirking with sarcasm and boldly denouncing the attitude of those who protest as being non-cooperative, intolerant and bigoted. Schooled as those churchmen are in the 'one-church' idea, they resort to sordid and threatening tactics. There are innumerable cases on record of intimidation, of threats to personal safety."

II

What this means in a local community is seen in Dixon, a mountain village of 1,200 people, half of them Catholic and half Protestant. There conditions became so bad that a "Free Schools Committee" was formed. It is headed by Lydia Cordova Sellers, Porfirio Romero and Olive Bowen, whose names are

signed to a leaflet which has been widely distributed. My investigations have convinced me that their description of the state of affairs in Dixon is a true picture of a situation all too typical. Here it is:

> Six years ago the Catholic Church assumed control of the public schools in Dixon without the people's consent. Pupils and equipment were moved into Catholic Church property. The school then became known as the St. Joseph public school, but in the diocesan records it is listed as a parochial school. Our school buildings were either sold or abandoned. An expensive WPA-built structure with over $2,000 worth of oak flooring stands today without roofing, its doors are ripped off, windows broken out, the fine hardwood floors buckling from moisture—the result of neglect and vandalism.
>
> Dissatisfaction developed, due to the poor quality of instruction and the religious teachings daily forced on all children during school hours by garbed nuns. They are protected as teachers by the tenure law, if it is legal to hire them at all, which we question, so that after three consecutive years in a school system, it is almost impossible to replace them or remove them. Their salaries paid by state funds go out of the state as tax-exempt money to their mother organization. In our county alone this amounts to approximately $65,000; in the state to over one-fourth of a million dollars a year.
>
> Upon investigation it was found that the Catholic religion has been openly taught to all students attending this so-called public school; the "Hail Mary" is recited by all students four times a day; bingo has been played in school during school hours at five cents a game to raise money; students are known to have been urged to go to confession and have been punished if they refused; whole grades have been skipped by students who memorized the Catholic catechism. The school bus last winter picked up some children at 7 a.m., before the sun was up, in order that they could go to mass before school began. Those who refused to go to mass had to wait outdoors in freezing weather until the school doors opened —sometimes for an hour.
>
> We soon became aware of what was going on. Two years ago, the people began raising money to construct a truly public school, one that would stand for liberal and progressive education, one absolutely free from any sectarian influence. This summer [1947] a fine five-room school was constructed. Three days before it was to open, the people learned that the principal was to be a nun and three other nuns would be employed as teachers. A cry of protest went up—from the more illiterate ones who could see the unfairness of the sisters there as teachers, when they had done all in their power to defeat the project, to the more enlightened citizens who saw in it a violation of our laws and infringement on our constitutional rights.
>
> A delegation went 75 miles to our county seat to remonstrate with the county school board against this action. They refused to take a stand but referred the matter to the state school board. We were told that we would be given a hearing, but it turned out to be a closed hearing, allowing one woman to go in to represent our side. An open hearing was refused when they learned of our evidence.

The Dixon committee, finding itself financially unable to launch a suit in the courts, appealed for aid, which has been supplied in part. In the faith that enough funds will be received, it filed suit to get its public school restored, although it doubts that local and state courts will sustain the committee's contention and feels that ultimately the case must go to the United States Supreme Court for decision.

I went to New Mexico at the request of the Southern Baptist Board of Home Missions—and at its expense—to inquire into complaints originating with the Baptist missionaries in respect to freedom of religion in the Indian pueblos. While the Indians are wards of the federal government and hence are not under the jurisdiction of the state, the same Catholic influences which override the public schools in certain parts of New Mexico are exerted over the Indians. One result is large government appropriations to sectarian schools. Such appropriations are quite contrary to law. They are made in response to pressures on officials by Catholic interests.

I discovered that Catholics block other religious groups from entrance into certain pueblos, and sometimes actually persecute Indians who profess a religion other than Roman Catholicism. If the Indians complain worse indignities are visited upon them. Consequently the victims are often afraid to make an affidavit as to the injuries done them.

III

I was informed of specific instances. At the Baptist Indian Center in Albuquerque I listened to the testimonies of the missionaries and of several of their converts. I asked and obtained from them signed statements, in order that, as the American Baptist secretary on public relations, I might make proper representations to the federal authorities. I also visited one pueblo and heard from the lips of the sufferers something of the terrorizing methods employed by those who deny the Indians religious freedom.

Dr. J. B. Rounds, the Baptist superintendent of Indian missions, in an address delivered this January at the National Baptist Memorial Church, Washington, D.C., told of an Indian girl who had been converted at the Indian Baptist Center in Albuquerque. When the news spread to her pueblo her mother was whipped by the pueblo authorities. Later it turned out that the girl herself had also been brutally beaten. The procurator at the Catholic University of America promptly demanded proof of this statement. Dr. Rounds wrote him describing the exact circumstances, and told of other instances of persecution, such as the Catholic warning from Taos that the Baptist missionary was to stay out of that pueblo. In conclusion Dr. Rounds invited the procurator to come to New Mexico for verification of all he had said. "We Baptists believe in religious liberty," he wrote, "and we would protect liberty for Catholic worship as readily as for our own denomination."

It was inevitable that I should proceed from this inquiry into the status of the Indians to an investigation of the reports concerning the state's public schools. In fact, the executive committee of the new organization, Protestants and Other Americans United for Separation of Church and State, had asked me to go to Santa Fe and conduct a hearing, with witnesses summoned from Dixon and elsewhere in the state. The hearing was held in the First Presbyterian Church of Santa Fe, whose denomination has led

in the protests which are arising everywhere in the state. Eight persons of known reputation offered testimony.

IV

From this hearing and from my other investigations in New Mexico I learned enough to fill a volume, but I shall attempt to summarize the findings.

1. On January 21, as an outcome of Free Schools Committee activities, the state school supervisor of secondary education went to Dixon. He reported that Archbishop Byrne had ordered that religious instruction should cease in the schools, that buses must arrive and depart on schedule, that religious insignia should be removed from the buildings, and that religious holy day observances should be brought under state laws. These orders, the supervisor said, had been complied with. However, the committee cited a previous instance in which the archbishop had ordered the religious teachers in the schools to take similar steps. These orders had been obeyed for a short time, after which the practices complained of were resumed. Members of the committee doubted that any real or permanent change had taken place this time.

2. The lawyers retained by the Free Schools Committee pointed out that the crux of the New Mexico situation is revealed in an Associated Press release dated Santa Fe, January 2, 1948, which read: "As far as the church and educators are concerned, the whole Dixon matter has been settled, the Rev. William T. Bradley, archdiocesan director of schools, said today. Father Bradley said the matter was settled September 16, last year, when the state school issued an order which was approved by the Catholic archbishop, Edwin V. Byrne. The order, Bradley said, recommended that only lay teachers be employed for the first through sixth grades in the newly erected Dixon school at Dixon. The Catholic nuns there teach only the seventh through the twelfth grades. That buses would arrive at and leave the school on schedule and that no religious instruction would be given during school hours, was included in the order."

The lawyers called attention to the fact that it was openly mentioned that this state school board order was *approved* by the archbishop. They also pointed out that the order was entered in a private session with the archbishop and that they had never been furnished a copy of said order or notified formally of its entry. So a Catholic prelate assists in the writing of regulations by a public body and pretends to aid in their enforcement by publicly giving them ecclesiastical sanction!

Further, the lawyers declared, the same conditions that obtain in Dixon continue to exist in many schools in New Mexico—a statement supported by affidavits exhibiting an official list of textbooks approved by the New Mexico department of education. They called our attention to the group of textbooks entitled "Faith and Freedom Readers for Catholic Schools Only." These readers, they said, are in general use in many of the public schools of New Mexico—not only in the schools taught by nuns and brothers, but also in those whose school boards are "controlled" (i.e., by the archbishop). The books are supplied free by New Mexico, which is one of the five states that provide free textbooks for parochial schools. A special Catholic edition of textbooks on regular subjects is in use in many of the tax-supported schools.

It was stated at the hearing that there are 135 nuns and brothers and one Catholic priest on the public payrolls of New Mexico, teaching in tax-supported schools. Their combined contracts call for $375,657.60 a year. In Sandoval county 31 brothers and nuns are teaching in the public schools alone. For the last several years payment for their services has been made directly to their religious orders, in a combined check. So it is the Roman Catholic Church which is conducting the public schools and is benefiting from public funds, not individual brothers and nuns.

In numerous public schools in New Mexico, other than the 29 public schools where brothers and nuns actually teach, special Catholic edition textbooks are in general use. So the children are being required under the compulsory school law to undergo in public schools the same type of Roman Catholic religious indoctrination as that to which children in parochial schools are subjected. In the 29 schools where the teaching is being done by brothers or nuns—or in one instance, by a Catholic priest—the schools are conducted to all intents and purposes as parochial schools. It is reliably reported that all of these schools are considered by the church to be under the jurisdiction of Father Bradley, the head of the parochial schools. The teachers openly take their orders from the Catholic officials. As a matter of practice, no orders are given by the state or county boards unless they are approved by the archbishop or Father Bradley.

3. To the statements made in the Santa Fe hearing might be added the written testimony of Lewis A. Myers, editor of the *Baptist New Mexican*. After reciting a series of grievances at different points in the state, including Tierra Amarilla, Cebolla, Chama and Tucumcari, Mr. Myers concludes:

> At Cuba, the Rev. Martinez, a Presbyterian pastor, reports conditions existing similar to those published in my paper as at Dixon and at Jemez. Then there are many cases such as exist at Belen where public taxation supports parochial training. What would we find at Cuba? Suppose we review the cases at Jemez and we have the answer. First, tax money supporting Catholic training; second, Catholic nuns teaching in public schools and paid for by public funds; third, nuns in their regalia daily catechizing the pupils on the Catholic faith, intimidating all non-Catholic children who do not attend; fourth, an open discouragement to have the wrongs redressed with the priest brushing off all efforts at understanding by charging non-Catholics with intolerance and bigotry.

From this review of the situation two questions arise for answer: First, does New Mexico afford a specimen of the Catholic concept of the place of religion in the public schools? Second, does New Mexico offer a demonstration of what the Catholics intend to do in other places in America, such as great urban centers, where they may gain a majority?

BOOKS

Human Values, World Peace

OUR THREATENED VALUES. *By Victor Gollancz. Henry Regnery Company, $2.50.*

TWO COURAGEOUS idealists, among others, have recently been telling the world what it must do to be saved. They are the English socialist Jew, Victor Gollancz, whose book is discussed here, and Pitirim A. Sorokin, Russian-born Harvard sociologist, whose *The Reconstruction of Humanity* will (printers permitting) be reviewed next week. Both men see (as who does not?) that the world needs saving. Both view its salvation in terms both spiritual and temporal. Both realize that it cannot be accomplished without fundamental changes in man himself. It is a common (but false) cliché that "human nature can't be changed." Well, it's got to be, say these two, or humanity will soon cut its collective throat. With Gollancz, "respect for personality" is the key to life. With Sorokin, it is altruism.

Our moral values have not been lost, says Gollancz, but they are threatened. He speaks of the defects of modern Western culture not because it is worse than that of other ages or other areas, but because it is the culture he knows best and because he is addressing a Western (i.e., European and American) audience. He does not stress the comparison with earlier periods farther than to say that some of the human values which had been slowly emerging through the centuries now seem in danger of being submerged in a postwar flood of passion and folly—which may be also a prewar flood unless humanity can rise to a higher moral level than it has hitherto achieved. "If war does come," he says, "it will not come, essentially, because the machinery for preventing it is imperfect; it will come because day by day those impulses in our hearts which make for strife are being strengthened, and those which make for harmony are growing weaker."

The key to recovery is an adequate and universal "respect for personality." Is this quality less general and less potent for the control of conduct now than it was in past centuries, or does it only seem so because our tools of destruction, like those of production, are so much more efficient that single acts have wider consequences? It would be hard to prove that the Crusaders who, before embarking on their mission to deliver the holy sepulcher, paused to slaughter all the Jews they could find in the cities along the Rhine had any more respect for humanity than the later warriors whose improved technological resources enabled them to obliterate a city with one bomb. It is best to put such comparisons aside. They are futile, whether they be used as excuses for our own shortcomings or as propaganda for a return to some imagined medieval Golden Age which, to put it mildly, was just as bad. The moral and religious imperative which demands respect for personality and corresponding conduct cannot be evaded by excursions into history. Is that value in danger? We know it is.

Gollancz is a lifelong socialist. His argument for socialism is brief and not central in this book. One could cut it out, or reject it (as I do), and the main thesis would not be weakened. He regards socialism as essential to a good social order, but not as a panacea for all evils. The most he affirms here is that socialism "tends to diminish self-interest" while the capitalist system tends to increase it. That is claiming a good deal, but the point is left without much support. Here the author is not concerned to win acceptance of an economic system—he even adds, rather surprisingly, that "there is little merit in socialism as a matter of pure economics"—but is desperately in earnest about persuading men and nations to put away that spirit of narrow self-interest which is the root of all their miseries. From this point the argument deals chiefly with the selfishness of nations. Even good deeds are done from bad motives. For example, Mr. Vandenberg urged the loan to Great Britain on the ground that it would ultimately benefit the United States. This is mentioned quite casually and in no ungracious spirit. More emphasis is given to Mr. Herbert Morrison's declaration that the Germans must be kept from starving not for their sakes but because starving men can't mine coal and British interests demand that German coal be mined.

Three demoralizing tendencies are described, aside from communism which is the worst of all. These are: the normalization of resistance traits (i.e., developing into a permanent habit the practices of violence, stealth and treachery which were effective methods in the underground); intensification of nationalism (e.g., in Czechoslovakia); and a barbaric concept of justice (e.g., the Nuremberg trials).

Part II deals largely with conditions and policies in Germany as these affect the health and welfare of the German people and as they promote or hinder the sovietization of western Europe. This section has much in common with the author's *In Darkest Germany*. Both were written two years ago but have present relevance. The Yalta and Potsdam decisions, he says, promoted "annexation, expulsion, spoliation, and economic enslavement." These policies are not profitable to the nations that practice them, but their condemnation does not rest upon that fact. They are wrong because they are selfish and inhuman. They don't work, but they would be just as wrong if they did work. In a section on Great Britain's duty to hungrier countries, these principles are laid down: maximum help should be given regardless of what other countries may do; allocation of aid should be on the sole basis of need, not of "merit"; Germany must not be regarded as "at the end of the queue."

While Gollancz has much to say about specific policies in the treatment of the conquered, the very heart of his message is the demand for a morality of unselfishness in both private and public life. A British rabbi, commenting on the English edition of this book, justly calls it "good Jewish ethics." It is also good Christian ethics. The essence of it is that all people must be treated as people. Now let us see what Sorokin has to offer.

W. E. GARRISON.

Books in Brief

FREE TRADE, FREE WORLD. *By Oswald Garrison Villard. Robert Schalkenbach Foundation, $3.00.* The case for free trade is here brought down to date. The classical and modern arguments (insofar as there are any modern ones) for a protective tariff are examined and combatted. As would be expected by all who know the author, moral passion reinforces statistics, particulars and logic. Protection is not only bad economics; it is "wicked," "robbery," "a swindle." The crucial question is, Who is protected? Mr. Villard's answer is that it is certainly neither the workers in the protected industries nor the consumers of their products. His book is written frankly in support of the administration's side in the struggle he foresees that it will have with Congress in de-

veloping the reciprocal trade agreements into the policy of complete and worldwide free trade which he regards as an essential prerequisite to peace, prosperity, true democracy and honest government.

REINHOLD NIEBUHR: PROPHET FROM AMERICA. *By D. R. Davies. Macmillan, $2.00.* Recognizing that Niebuhr's thought is important for our time and that it is not always easy to get it from Niebuhr's own words, Mr. Davies accepted the assignment of introducing him more clearly to his own audience, at the same time tracing the development of his ideas and the influences which affected it. The essay is one of a series on "Christian revolutionaries." The author's idea of the "Protestant liberalism" in America, against which Niebuhr reacted, is that usually held by a conservative Anglican. The book is not unmixed laudation, but an intelligent exposition and a sympathetic appraisal.

BETTER WAYS OF GROWING UP. *By John E. Crawford and Luther E. Woodward. Muhlenberg Press, $3.00.* This study in "psychology and mental hygiene for youth" is addressed directly to the young people themselves, through adolescence and to the brink of marriage. One useful feature is a series of schedules by which to rate one's own progress toward mental, moral and social maturity. The authors have expert knowledge in their field and a wholesomely religious point of view.

W. E. G.

CORRESPONDENCE

Writ Sarkastick

SIR: After reading your editorial on released time, especially the part on extending it for a whole half-day, I had a bright idea. You suggest: "The public schools would close for the afternoon. The pupils would not be in its jurisdiction, but under the discipline of their parents and the churches." Now, why not carry that a step further? People do not have time enough on Sunday to do all the things they want to do. They haven't even enough time left over to go to church, at least four out of every five. Let's shut down our factories and our offices on a weekday and give people time to go to church, of course under their own discipline and not under the jurisdiction of the state or their employing agencies. The only compulsion necessary would be the closing of race tracks, theaters, taverns, golf courses, bathing beaches, beauty parlors and other places of public amusement. The police could be issued warrants to break into any home and arouse sleepers and suggest that they be about their religious duty.

Not such a good idea, either.

Congregational Church, RICHARD HULBERT.
Faribault, Minn.

He's About Fed Up

SIR: Your May 26 editorial rightly expresses deep concern about the trend of voting in the Congregational Christian Churches on the proposed merger with the Evangelical and Reformed Church. You interpret the alternatives confronting the Congregational Christian General Conference quite correctly, but it seems to me that your analysis leaves several important considerations out of the picture. These certainly affect the proposed merger from the point of view of the Evangelical and Reformed Church, so I beg leave to state them.

1. The Evanston committee has been more interested in sabotaging the merger than in modifying the present Basis of Union. These misguided men demonstrated their sectarian spirit when they sent a letter to all the ministers of the Evangelical and Reformed Church in which they sought to arouse our fears lest the proposed Basis of Union make us Congregational. The timing of this letter left no doubt in our minds that it was a desperate last-minute move to arouse opposition to the merger in our own ranks. This has not inclined us to negotiate further for the appeasement of this irresponsible group.

2. To many of us the proposal to draft a constitution before merging is unrealistic. Such a procedure would involve both groups in endless debate over details. In fact, it would violate the spirit of the merger itself, which we take to be an act of faith. Real compromise and accommodation can be accomplished only by two groups who have committed themselves to become one.

3. A great deal of harm will be done if "the Congregational Christian Churches postpone a decision on this proposal for another two years." After almost nine years of negotiations and the postponement of the voting a year ago, some of us are concerned that the Congregational Christian Churches are still unable to act. Does their inability to act indicate a lack of cohesiveness that would create instability in the merged church?

4. The present Basis of Union makes many concessions to Congregational Christian polity and practice. In fact, John Scotford, editor of the *Advance*, claims that the Evangelical and Reformed Church has made most of the concessions. We do not regret this fact, but we do seriously question whether our denomination can make any further concessions.

5. The strength of the present Basis of Union was evidenced by the favorable comments of leaders in other denominations who saw in it the possible basis for a far-reaching union of many Protestant groups. To imply that it was hastily drawn, or that the merger committee did not take cognizance of criticisms, is to deny the facts. There were at least two other bases drafted before the present one was put into final form, and all congregations and individuals in both communions were given ample opportunity to make their criticisms known.

Let us hope that the "grass roots" will again make its voice heard at Oberlin, for there is far more at stake than the provincial isolationism of a minority group.

Salem Reformed Church, ROBERT D. BRODT.
Allentown, Pa.

Send Oxnam to Moscow!

SIR: In your issue of April 28, I note the suggestions offered by Bishop G. Bromley Oxnam for a better and more friendly cooperation with the Russians. Since then I have been privileged to read his entire address, as well as the episcopal address of the Methodist bishops delivered in Boston. These are the sanest, most comprehensive and considered ideas I have yet read on this momentous question. I wish everybody in these United States might ponder them.

Would it not be possible for Bishop Oxnam to be a special emissary or head a delegation to go to Russia to talk with Stalin and other Russian government officials on our relationships? He has no preconceived hatred toward the Russians as some of our ambassadors have; he has sympathy, firmness and, what is more, a historical knowledge of the background of Russian life and thought.

Winchendon, Mass. GRACE PEMBERTON WELCH.

NEWS of the CHRISTIAN WORLD

Unitarians Speak On Social Issues

In 123rd Annual Meeting, Adopt Forward-Looking Resolutions in spite of Criticism from the Right

BOSTON, May 28.—Seldom have Unitarians seemed to be in so liberal a mood as was displayed by the 800 delegates from the United States and Canada assembled here this week for the 123rd annual meeting of the American Unitarian Association. The mood prevailed despite echoes of the frequent attacks the association has suffered during the year from the not so liberal National Committee of Free Unitarians.

For Church-State Separation

Delegates approved a number of hard-hitting resolutions, but not without heated debate. After a number of parliamentary maneuvers, they adopted unamended a strong resolution on the church-state issue which included a call for cooperation with Protestants and Other Americans United for Separation of Church and State and a request that President Truman's personal representative to the Vatican be recalled. They opposed universal military training by a vote of 3 to 1. They voiced approval of world government and urged the United States to "keep the door open to negotiation and to conference with the Soviet Union." In other resolutions, the association opposed discrimination in higher education, accepted "as its own" a summary of the conclusions of the Pittsburgh conference on the church and economic life, opposed the Mundt bill outlawing the Communist party, and commended President Truman for recognizing Israel.

The Interracial Issue

A high point of the week was the action taken by the Unitarian Ministerial Association in asking its 300 members not to consider a call from the Unitarian-Universalist Church of Atlanta until that church rescinds its recent decision to exclude Negroes from its membership and activities. The ministers also sent greetings to Isaiah Domas, who was obliged to resign the pastorate of the Atlanta church because of his espousal of racial equality and his support of the presidential candidacy of Henry A. Wallace.

For the third consecutive year a resolution was introduced providing that future Unitarian meetings be held only in hotels and other public places that do not discriminate on the basis of race. It was finally passed. At the same time, American Unitarian Youth announced that its national convention to be held late in June in Stillwater, Okla., will be interracial in all respects..

Action on all these resolutions followed a warning by Frederick May Eliot, president of the A.U.A., that "liberals themselves, salving their consciences by exaggerating the weariness of the long fight and minimizing the danger that hangs over them, have too often joined in the chorus of contempt, thus becoming the tools of the sophisticated and sinister leaders of reaction and tyranny."

Stall on 'Christian Register'

The long-standing Unitarian controversy on the management of the denomination's monthly, the *Christian Register*, was inconclusively resolved by the approval of an experimental plan to create an elective board of three part-time editors to be completely responsible for two editorial pages each month. The rest of the 127-year-old journal will be run by a managing editor responsible to the American Unitarian Association's division of publications.

Celebrating its 40th anniversary, the Unitarian Fellowship for Social Justice heard John Haynes Holmes, one of its founders, declare that it had been created "because Unitarians too often line up against the dispossessed." The fellowship approved the report of a two-year study by one of its committees which urged that the association invest part of its funds in consumer and producer cooperatives organized on Rochdale principles in order to encourage the transaction of business on a higher ethical level. It voted to terminate its long affiliation with the United Christian Council for Democracy, basing its action more on that body's "undemocratic administration" than upon its alleged pro-Communist tendencies.

Elect Stoddard Moderator

The conference chose George B. Stoddard, president of the University of Illinois and a prominent Unitarian layman, as moderator of the association for the next biennium. It heard Prof. James Luther Adams, Unitarian layman on the federated theological faculties of the University of Chicago, condemn the Roman Catholic's "blasphemous claim of infallibility" for his church and its hierarchy. A lengthy greeting from Albert Einstein contained the assertion that science without religion is lame and religion without science is blind. In the historic Ware lecture, Henry J. Cadbury of the American Friends Service Committee described the challenge to imaginative Christian statesmanship represented by industrial maladjustment and "white monopoly" in America.

HOMER A. JACK.

Quakers Give Plane To Missionary

The California yearly meeting of Friends has supplied a plane for its mission in Alaska. Missionary Delos Wesbrook uses the plane to reach isolated stations in the area surrounding the mission.

No National Ties For Amsterdam

World Council Reiterates to Truman's Envoy Its Stand on Freedom from All Political Policies

GENEVA, May 25.—Myron Taylor, President Truman's personal representative to the Vatican, recently visited World Council of Churches headquarters here at the request of the President "to discuss . . . how the Amsterdam Assembly may best serve the interests of peace." Later a statement was released by the World Council's general secretariat, as follows: "The World Council leaders explained to Mr. Taylor that . . . the churches which will be represented at the assembly desire to accomplish this task in complete independence. The churches consider that it belongs to the very nature of their mission that they should not be identified with any secular powers or policies and believe that they serve the interests of peace best when they speak exclusively in the name of the Lord of all nations. That is also why no invitations have been sent to any government to be represented at the assembly. But the problems of the present international situation will be fully discussed at Amsterdam in the light of Christian faith and principle. . . . True ecumenicity knows no political or national boundaries."

* * *

Hilfswerk Appeals for Aid To Returning P.O.W.'s

Unable to provide clothing and other necessities for the prisoners of war now returning to Germany in huge numbers, Hilfswerk, relief agency of the Evangelical Church in Germany, has appealed to the reconstruction department of the World Council for help. The situation will become even more desperate if Russia's announced plan to speed up return of P.O.W.'s at the rate of 100,000 a month materializes. Iain Wilson, secretary for Germany in the reconstruction department, says that prisoners returning from the east give an overwhelming impression of spiritual and moral degradation and lifelessness. "Many are so feeble they can hardly stand," he says, "and all are clothed most miserably." Hilfswerk can accommodate only about 17,000 of the returnees a year in its rest homes. It cares for others in private homes and aids them in finding lodgings and employment through a system of "godparents." Church World Service and Lutheran World Relief have responded to the German agency's appeal with contributions of clothing, but more is needed.

* * *

Says Refugee Problem Is Not Being Solved

Europe's refugee problem is not being solved "because we have too little of too many things—too little time, too

few ships and, most important of all, too little Christian charity among nations," William Hallam Tuck, executive secretary of the International Refugee Organization, told delegates from 14 member governments to the IRO's preparatory commission which recently convened here. Mr. Tuck criticized present labor recruitment programs which treat D.P. labor "solely as a commodity" and take only able-bodied, working members of families, leaving dependents to wait in camps. The World Council's refugee commission was one of five hosts to a recent conference at Gwatt, Switzerland, on resettlement of professional persons, including clergymen. The conference urged the IRO in its negotiations with governments for mass emigration schemes to insist that a fair share of specialists be included. Efforts of the World Council's refugee commission to obtain permission for Protestant clergymen to accompany their congregations in group resettlement and a successful group movement of Orthodox communicants to Argentina were described to the conference.

* * *

Seek International Legal Status for Agencies

About 100 non-governmental international organizations which hold a consultative status in relation to UNESCO have just concluded a conference here. Among the religious agencies participating were the World's Y.W.C.A. and Y.M.C.A. and the Commission of the Churches on International Affairs, which represents both the World Council and the International Missionary Council. The conference discussed proposals for closer cooperation between U.N. agencies and the organizations represented. It set up an ad interim committee to consider the possibility of organizing on a permanent basis to facilitate issuance of visas, circulation of literature and other matters of common interest. It proposed to UNESCO that some method be worked out whereby international organizations can be incorporated on an international level instead of on a national basis, as at present.

* * *

And So Forth

Stephen Neill, Anglican bishop who is co-director of the World Council's study department, returned from his recent three-month trip through the Far East for the council with the conviction that "never in history has Asia been so open to the gospel as at the present time." His visit to Japan resulted in the acceptance of council membership by the Kyodan and the Sei Kokwai (Anglican Church). Permission has been granted by American military authorities for both groups to send delegates to Amsterdam.

More than 600 church youth from 18 nations will participate this summer in the first international work camps sponsored by the World Council's youth department.

Twenty-seven men and women from Jutland, Denmark, most of them farmers, recently visited World Council headquarters. They had traveled by bus through Germany and will report

☆

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Ernest Ligon is Professor of Psychology at Union College, Schenectady, New York, and the author of THE PSYCHOLOGY OF CHRISTIAN EDUCATION and THEIR FUTURE IS NOW. $2.50

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to their home parishes on the plight of the people there. Although many of them had suffered torture at the hands of the Gestapo, they are now interested in helping the Germans through church reconstruction projects.

Since it began its "health ministry" for church workers in Germany, the World Council's reconstruction department has brought 142 weary and ill persons to Switzerland for rest and treatment.

WILLMAR L. THORKELSON.

Show Protestant Weakness

Indianapolis Church Federation Survey Reveals Disturbing Information

INDIANAPOLIS, June 1.—The Indianapolis church federation is giving serious attention to the 58-page survey on Protestantism in the city made some months ago by Frederick A. Shippey of the Methodist Board of Missions. The study points out weaknesses and brings together information on which future action may be based. One finding is that the churches are failing to reach the low income groups. Although laborers comprise 26.2 per cent of the city's population, only 8.6 per cent of them are members of the Protestant churches. On the other hand "proprietors and managers," who constitute 7.2 per cent of the population, make up 11.9 per cent of Protestant membership. Only 29.2 per cent of Protestant church members are men. Other disturbing findings: Less than half of the Protestant membership contributes regularly to church budgets. Despite a population increase, Sunday school enrollment decreased 10.3 per cent during the 1930-45 period. About 50,000 Protestants are unreached by the churches. Average attendance at Protestant Sunday worship services is less than one-third of the membership.

* * *

Says Church Still Has Community Job to Do

At its recent annual meeting the Indianapolis church federation presented its annual interracial award to Richard Rettig, pastor of the Carrollton Avenue Evangelical and Reformed Church. In the principal address at the meeting Prof. Samuel C. Kincheloe of Chicago Theological Seminary declared that there is still a large place for the church even though many of its previous functions have been taken over by the community. There is still need, he said, for the churches to watch for trouble spots in society and point them out, to lead in community organizations, to provide intimate and wholesome fellowship and to give meaning to all of life.

* * *

Ruling Expedites Slum Clearance

The Indiana supreme court has upheld the Marion county (Indianapolis) superior court's final jurisdiction over slum clearance appeal cases under the law setting up the Indianapolis redevelopment commission. The commission's condemning of a seven-acre area for slum clearance had been contested by owners of property in the plot. The decision is regarded as a further step in the movement to condemn certain substandard residence sections and permit rebuilding by private enterprise under supervision of the commission. The need for improvement in housing here is highlighted by a census bureau report which shows that 6 per cent of Indianapolis' houses have no running water, as compared with 1 per cent in Chicago and Toledo. Scarcity of materials for a time, and now pressure for immediate construction of new rental property, have been factors in the failure to enforce an ordinance which requires that all properties have sewer connections.

* * *

Women Voters Criticize Welfare Procedure

The Indiana league of women voters has issued a strong criticism of the administration of the Marion county welfare department. A particular point it makes is the delay in giving aid to dependent children. The whole welfare situation is described as "giving evidence that the administration of the department lacks the knowledge of the essentials of a sound program and the administrative ability to put them into effect." The criticism is but another in a series of attacks made upon the welfare administration in recent months, including an adverse report by a committee of experts appointed a year ago by the local community fund.

* * *

And So Forth

Delegates to the 105th session of the North Indiana Methodist conference in Kokomo on May 22 approved a resolution condemning universal military training. The conference's preachers' aid society reported $250,114 on hand in a reserve fund for which $500,000 is being sought. A net membership gain of 1,407 for the conference year was revealed.

Mrs. Clarence Hamilton of Oberlin, Ohio, a former missionary to China, led the family institute conducted last week by Third Christian Church here.

The United Lutherans of Indiana, meeting here in May, voted to raise $110,000 next year for benevolent causes. They also took steps to acquire the former site of Howe Military Academy near Elkhart for a summer recreation and instruction center.

The Indianapolis council of churchwomen is seeking 20,000 signatures as its part of the National Council of Church Women's campaign to enlist 1,000,000 women to work for world peace.

GEORGE WALKER BUCKNER, JR.

Former Baptist Minister to Become Episcopal Cleric

Charles H. Heimsath, until recently minister of First Baptist Church, Evanston, Ill., has been confirmed in the Protestant Episcopal Church and will take Episcopal orders.

Oregon's Reform Forces Win Test

Results in Portland Mayoralty Contest, Gubernatorial Primary, Reveal Anti-Vice Sentiment

PORTLAND, ORE., June 1.—Reform forces won notable victories in the recent Oregon elections when Portland chose as its first woman mayor Dorothy McCullough Lee, former city commissioner, and Republicans named as their gubernatorial candidate Douglas McKay, Salem business man. Early this year, Portland's influential City club released a sensational report on law enforcement in respect to gambling, vice and crime. It implicated the police in a huge protection pay-off. A grand jury after investigation failed to return indictments upon the evidence presented, but generally corroborated the club's charges and declared that the city administration was without an "effective policy and program for the control or suppression of gambling, prostitution and other vice operations." Mayor Earl Riley denied the charges and called the report "politics." But churches and other groups joined the City club's demand for a cleanup and organized a citizens' reform movement with Mrs. Lee as its candidate. She won a smashing victory on a platform which included appointment of a commission to study a city-manager form of government and submission of a new charter to the vote of the people.

* * *

Past Record Defeats Candidate

Mr. McKay, running on a platform calling for good government and law enforcement, won over John Hall, former speaker of the house who became governor last November when an airplane crash took the lives of Oregon's first three state officials. In the legislature, Hall had consistently voted for all measures sought by legalized gambling interests. Although his conduct in office is conceded to have been excellent, his previous alliances contributed to his defeat.

* * *

Downtown Churches Worship Together

Five downtown Portland churches have concluded their first season of united Sunday evening services and are seeking further areas of cooperative effort, including establishment of a joint men's fellowship. Services have rotated monthly among the Christian, Congregational, Methodist, Presbyterian and Unitarian churches participating in the experiment, with the pastor of the host congregation in the pulpit. A popular feature has been the "after-church fellowship hour." A revival of Sunday-evening churchgoing has frequently filled the sanctuaries to capacity. The five pastors visited a local goat farm together and were photographed and interviewed by the press as they purchased a goat to ship to a needy pastor in Japan. When

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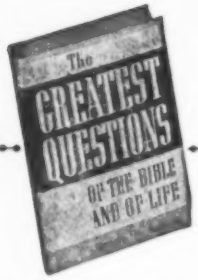

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they appealed to the united congregation to match their goat with a dozen more, funds to buy 20 "goats for Japan" were forthcoming.

* * *

Study College, Community Relations

At a recent week-end conference here sponsored by Lewis and Clark College (Presbyterian), social workers and church leaders were made aware of the college's resources for community service. Ten per cent of the faculty and students are now working as volunteers in churches and social agencies, the students receiving credit for their services. The conference opened the way for expanded assistance by college personnel in family and child welfare, youth work, and health and religious education. Director of the program is Harold S. Tuttle, the college's field service coordinator.

* * *

Reform Jews Mark Anniversary

Portland's Temple Beth Israel commemorated in April the 90th anniversary of its organization. Housed in one of the most elaborate religious structures in the northwest, the congregation is soon to erect an adjacent educational building. On the anniversary program was an institute on Judaism for Christian ministers, addressed by Rabbis Henry J. Bernstein of Beth Israel and Jacob J. Weinstein of Chicago. Over 150 ministers attended, among them a contingent of militant "evangelicals" armed with Bibles who were quickly on their feet with a "baiting" program. The two rabbis distinguished themselves by their dignified defense.

* * *

Tenth Annual 'Bring-a-Preacher' Meeting Held in Night Club

The one Portland event which brings together religious leaders of all faiths and cults—Roman Catholics, Jews, Protestants (liberal and fundamentalist), members of the various Assemblies of God—is the East Side Commercial club's annual "bring-a-preacher" meeting at which religious leaders are guests at a dinner and the featured speakers are a trio of laymen of the three faiths. This year's meeting, the tenth, brought a record crowd; the place, a swanky night club, its bar discreetly curtained for the occasion.

* * *

And So Forth

The joint annual spring meeting of the Oregon council of churches and the state pastors' conference was addressed by Henry Sloane Coffin and other national leaders. The council is realistically facing the problem of integrating into church life the 1,300,000 new residents the state has gained since 1941. It is estimated that only 22.6 per cent of the people of Oregon are related to any religious group.

Oregon's free time programs of religious education are not in conflict with the recent opinion of the Supreme Court, the state attorney general has ruled. Portland's extensive program, sponsored by the local council of churches, reaches 8,000 children in 27 centers.

RAYMOND B. WALKER.

Probe Oklahoma's Negro Law School

Makeshift Plan Set Up after Supreme Court Decision Is Challenged in New Court Battle

OKLAHOMA CITY, June 2.—"Colored" news is expected from this area these days. There's plenty! Just now it's the Sipuel case again. Recall that the U.S. Supreme Court ordered Oklahoma either to provide at Langston University (Negro) facilities for law education equal to those at the state university, or to enroll Negro students there. The regents claim that they have carried out the order by making available to Langston graduate students the library of the state court in this city and assigning a dean and two instructors—capable lawyers but not educators—to the Langston faculty. But in the district court, attorneys for the National Association for the Advancement of Colored People have filed suit on behalf of Mrs. Ada Sipuel Fisher, the original complainant, demanding that she be admitted to the state university, since the new "law department" at Langston is not equal to that provided for white students. Last week the lid blew off when Prof. Henry H. Foster of the Oklahoma University law department declared on the witness stand that the Langston setup is a "fake, fraud and deception . . . cheap political chicanery."

* * *

Educators Testify Against Makeshift Provision

The next day the *Daily Oklahoman* carried the story of Dr. Foster's testimony under four-column headlines. And in the courtroom testimony that the Langston "law school" was inadequate was given by Dean Erwin N. Griswold of the Harvard University law school, Dean Earl G. Harrison of the University of Wisconsin law school, and Charles Brunn, chairman of the Wisconsin curriculum committee. To the contrary spoke John G. Hervey, former dean of the Oklahoma University law school. And "damyankee" testimony of the wrong shade suffers heavy deflation in the popular mind this side of the Mason and Dixon line. The case drags on. The court is adamant against any attack's being made in the case on segregation, which issue has not been stipulated in the suit. State Attorney General Williamson defended constitutional and statutory segregation as "part of the bedrock of Oklahoma." Mrs. Fisher's counsel have tried to force the issue of segregation, but without success. Plainly they are doing the drilling for a later blasting of that "bedrock."

* * *

Dedicate Modern Hospital For Negroes

A fine modern hospital for Negroes was dedicated here this spring. The initial cost ($400,000) of the new institution was paid by an elderly Negro couple, Mr. and Mrs. W. J. Edwards,

who have come up from poverty the hard way via home construction and scrap metal. On the Sunday afternoon of the dedication thousands of persons, both Negro and white, streamed through the corridors of the new building. The press has heartily hailed the achievement as a symbol of Negro enterprise and philanthropy.

* * *

Local Racial Radio Program Wins National Award

"Creed, Color and Cooperation," a weekly program on radio station WKY here, won for Kenneth Johnson, Langston University senior, one of the National Conference of Christians and Jews' annual Citations of Distinguished Merit for "contributions to understanding and respect among the American people." Local pride in the work of Roscoe Dunjee as editor of the Oklahome City *Black Dispatch*, nationally known Negro newspaper, is sustained by John Gunther in his *Inside America*. Mr. Dunjee's intelligence and training have won him wide respect. He is not a troublemonger — but no trouble-dodger either when something important is at stake.

* * *

Churches' Mental Health Program Advancing

The Oklahoma council of churches' mental hygiene program has made definite progress this spring under the leadership of Donald Black, president of the council, and Mrs. Mary Jo Hisel, executive secretary. One-day conferences on mental hygiene held in the northwest, northeast, southwest and southeast sections of the state were widely attended by laymen, ministers and young people. The next round of conferences, to be held in smaller cities in the same areas, will make use of leadership enlisted in the original conferences, assisted by the same headquarters staff.

* * *

Wealthy Church Serves Depressed Area

Powerful, wealthy First Christian Church here last year launched an ambitious youth program for recreation, fellowship and inspiration north of the city, "Edgemere Under the Stars." This year it is looking in the opposite direction and planning to provide recreational, social and religious privileges for the people in the "community camp" area down by the river. During the depression miserable families gathered there, patching together pitiful shelters out of boards and tin, pasteboard cartons and rags. Many of them have since left, but several thousand still remain, having improved their shacks into livable homes. The city has extended them some privileges, but little has been done for the "fuller life," and there has been considerable delinquency in the area.

* * *

And So Forth

In Bethany, eight miles from this city, the two contending candidates for mayor campaigned and voted for each other! But then this is a Christian town, a Nazarene settlement, where such guileless behavior is expected.

E. T. Jansen, pastor of the Evangelical and Reformed church here, has been named by the Oklahoma City council of churches as its first chaplain to serve University hospital. Recognized as an associate by the hospital staff, Mr. Jansen spends two days a week in the wards and is subject to special call day and night. He has been trained in psychology as well as in theology. Already there is a heavy demand for his services.

H. H. LINDEMAN.

Delegates Rejected

Working Ministry Asks Representation on Scotch Amsterdam Slate

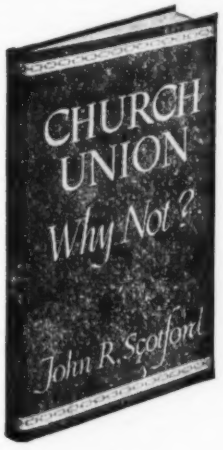
EDINBURGH, May 28. — The General Assembly of the Church of Scotland which has just been concluded caught the eye of the press with two so-called revolts. One of these arose over the strong feeling that the delegation to the Amsterdam Assembly ought to include ministers in active service in parishes and not be confined to professors and church officials. The result was the rejection of the names of proposed delegates and the selection of a new list which gave representation to the younger members of the Scottish church. The press interpreted this as a revolt of youth against age; as a matter of fact it was rather an outbreak of the working ministry against the specialists.

On Scottish Home Rule

The other revolt, led by John White, convener of the church extension committee, was in opposition to a paragraph in the report on the church and nation which seemed to declare for Scottish home rule. Supported by Walter Elliot, former secretary of state for Scotland and still a leading figure in British parliamentary life, Dr. White succeeded in getting an amendment to the report which made it clear that what was meant was an extension of the devolution of Scottish legislative and administrative power within the present system. There is widespread irritation in Scotland at the delays in London and at other matters affecting business or patriotic interests, but the demand for a separate parliament is not general.

Warm Up to Iona Community

The assembly, which to date has neither approved nor disapproved the work of George Macleod and his Iona community, altered a special report on the movement by Professor Riddell so as to infuse some warmth and encouragement into a rather cold and admittedly provisional review. John MacKenzie, former chancellor of the University of Bombay, spoke up for the warmer note and succeeded in securing it by a considerable majority. It is difficult to say just why the church has been cool toward the Iona community, which has done remarkable work. Its attitude is not personal toward George Macleod and it is not theo-



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logical. If anything, it derives from the movement's failure to fulfill its own ambitions, its powerful independent methods, and the fact that it is a kingdom within a kingdom. At all events, Iona interests the assembly enormously, and on this occasion it achieved a genuine victory.

Dual Role for Missionaries

Church of Scotland missionaries in India and Pakistan were authorized by the assembly to become members of the united churches both in south India, where the polity is episcopal, and in the north, where it is not. They will continue to receive salaries from home and inevitably must have close contacts with the Scottish church, but they will be under Indian authority. The dual relationship may not always be easy for the missionaries to maintain. However, the action is recognized as a step forward.

A mildly pacifistic amendment which might have been interpreted as pointing toward unilateral disarmament for Britain was defeated by the assembly. Only two or three members supported it.

Positive and constructive action was taken against communism in plans for the use of special literature and for infiltration of trade unions by Christians who can bear witness to their principles. INNES LOGAN.

Ease Up on Germany

Evidences of Change from American 'Get Tough' Policy Are Seen

BREMEN, GERMANY, May 24.—Participation by Chancellor Robert M. Hutchins of the University of Chicago in Frankfurt University's recent celebration of the German democratic revolution of 1848 is a symbol of the new American policy in Germany, which is marked by a turning away from the "act tough" spirit of Potsdam. The current campaign to build up religious, educational and cultural relations between America and her erstwhile enemy is a far cry from the early post-capitulation days when every German was regarded as personally responsible for the most hideous nazi crimes. The new policy has been accelerated by the rising tension between East and West. As yet the hungry factory worker in Stuttgart and the Bremen mother standing in line for a pound of fish are not aware of it. However, evidences of the "new look" in American attitude are abundant—from inclusion of western Germany in the Marshall plan to facilitation of German churchmen's visits abroad.

* * *

Bishop Dibelius Urges Retention of Freedom

In obvious reference to recent restrictions placed on freedom of the press, of speech and even of religious worship in Berlin by one or more of the occupying powers, Otto Dibelius, Evangelical bishop of the former capi-

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tal city, has issued a pastoral letter urging members of his parishes not to surrender their freedom to anyone. "Wherever the state claims total power," he pointed out, "it exhibits the sinister tendency to force people into dishonesty. We all know this from the days of National Socialism. . . . Let us begin the fight against any kind of pressure which violates conviction and conscience."

* * *

Doctor Reveals Suffering Of Children

A physician who recently examined the pupils in the Braunschweig schools reports that 48 per cent of them do not own a pair of shoes, 44 per cent have no beds of their own, and 25 per cent are fatherless. Twenty-eight per cent of the eight-year-old pupils and 44 per cent of the eleven-year-old group are from 10 to 20 per cent underweight. Only 20 per cent of the eight-year-olds and 16 per cent of the older group are normal in weight.

* * *

Hilfswerk Erects Barrack Churches from Abroad

Hilfswerk, relief agency of the Evangelical Church in Germany, has announced that it is preparing to erect the 46 emergency barrack churches which have been donated by church groups abroad. Local committees are laying the concrete foundations for the buildings. The American section of the Lutheran World Federation contributed 30 of the churches; the Evangelical and Reformed Church (U.S.A.), 7; the World Council, 4; Presbyterians, 3; and the Evangelical Church in Switzerland, 2.

* * *

And So Forth

Five per cent of the blind World War II veterans enrolled in German universities have chosen theological training. Two have already been ordained and are in active parish service.

In the province of North Rhine-Westphalia in the British zone, the minister of justice has ordered that all cases involving divorce or annulment be reported to the religious group to which the parties to the litigation belong, so that the pastor or priest may use his influence to save the marriages.

Some 14,000 German university students in the four occupation zones are benefiting from a daily 900-calorie meal provided by foreign church groups through Hilfswerk.

In cooperation with the German Y.M.C.A., the Brethren Service Commission and the World's Y.M.C.A. will conduct three eight-week international reconstruction camps this summer. Two of the camps are in the British zone, one in the American.

The French military government has granted a license for a new weekly, *Sieben Tage Blatt*, which will be the only Roman Catholic newspaper in Germany. In addition to regular church and secular news, the paper, published at Mainz, will carry articles on political and economic questions as well as advertisements.

ERNEST LEFEVER.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children

Letter from an Unknown Woman (Univ.) Joan Fontaine, Louis Jourdan. *Drama* from Stefan Zweig novelette about the years-long adoration of a girl for a wastrel pianist to whom she bears an illegitimate child, but who completely forgets her. . . . A *heavily emotional, implausible* tale, performed with sensitivity and finesse. M

The Miracle of the Bells (RKO) Lee J. Cobb, Fred MacMurray, Frank Sinatra, Alida Valli. *Drama.* A press agent's stunt to create publicity for an unreleased film starring an unknown girl from Pennsylvania mining town, who died as the production ended, draws national attention to her funeral, somehow serves to rekindle faith in thousands. . . . Sustains interest, but is as distasteful an example of *pseudo-religious hokum* as can be imagined. M,Y

Scudda Hoo! Scudda Hay! (Fox) *Comedy.* A farm boy's efforts to complete payments on the fine pair of mules which hold first place in his heart. . . . A modest film despite its technicolor, with the mules its best feature. Marred for children by an unnecessary brutal fight, and jarring in its contrived rural atmosphere. M,Y,C

The Search (MGM) Montgomery Clift, Ivan Jandl, Jarmila Novotna. *Drama.* The tragedy of refugee waifs in postwar Germany, knit together by the story of the search by small Czech boy and his mother for each other. Documentary in part, film's picture of the children left stranded by war is timely, *unforgettable.* Performances *convincing,* restrained, sincere. An outstanding handling of an important theme. M,Y,C

BEST CURRENT FILMS

For Family: Henry V, I Remember Mama, Welcome Stranger, The Yearling.

For Mature Audience: All My Sons, The Bishop's Wife, Call Northside 777, The Captive Heart, Captain Boycott, The Farmer's Daughter, Frieda, The Fugitive, Gentlemen's Agreement, Great Expectations, I Know Where I'm Going, My Girl Tisa, The Senator Was Indiscreet, Shoe-Shine, So Well Remembered, Song of Love, State of the Union, This Happy Breed, The Treasure of the Sierra Madre. 6-23-48

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